RELIGIOUS PROGRAMME FOR TO-DAY

Herald Religious Correspondence.

"HEAR ALL SIDES."

Religious Services Te-Day.

Apollo Hall, Broadway and Twenty-eighth street. Chomas Gales Forster, trance speaker. Rev. P. L. Davies, of Berean Baptist church, cor-

per of Downing and Bedford streets-morning. Alexander R. Thompson, in Rutgers College chapel, Fifth avenue—morning and evening.

Bishop Snow, in the University, Washington square, at three P. M. Subject—"The Mystery of

od Finished." Christ Protestant Episcopal church, corner Fitth avenue and Thirty-fifth street, Rev. Hugh Miller empson, D. D., rector-Services Sunday, April 7, Octave of Easter, morning and evening. Daily morning prayer at nine A. M. Evening prayer and lecture, with full choral service, on Wednesdays, at half-past seven P. M. Evening prayer on Fridays,

at half-past four P. M. Church of the Puritans, Rev. Dr. Cheever, even ing, in the chapel of the University, on Washington

Children of the First Free Will Baptist Sunday school will give an anniversary concert at the church, 101 West Seventeenth street, at two P. M. Chapel of St. Chrysostom, Seventh avenue and Thirty-ninth street-Services every Sunday at seven, nine and naif-past ten A. M., half-past three and hair-past seven P. M. Christian Church, Twenty-eighth street and Broad

way, Rev. H. D. Clark, of litinois-morning and Dr. Rogers, formerly of Nashville, Tenn., Cooper

nstitute—evening.

Dr. Deems, in the Church of the Strangers, Mercer

street-morning and evening. New England Congregational church, corner of Madison avenue and Forty-seventh street, Rev. Henry D. Moore, of Cincinnati, Onio-morning and

Rev. Dr. Flagg, Church of the Resurrection, corner of Fifty-fifth street and Third avenue-morn-Rev. C. S. Harrower, St. Luke's Methodist Episco-

pal church. Forty-first street, near Sixth avenuemorning and evening.

Rev. H. D. Northrup, West Twenty-third street Presbyterian church-morning and evening. Rev. Dr. Osgood, Church of St. Jonn the Evangelist (Memorial), West Eleventh street, below Seventh avenue, at half-past ten A. M. Rev. Dr. Beach will

preaca at a quarter to eight P. M.
Rev. Dr. Holman, West Flity-third street Baptist church-morning and evening. Rev. Dr. Osgood will preach a sermon to young

men in St. Peter's church, West Twengeth street, this evening. Seventeenth street Methodist Episcopal church. between First and Second avenues, Rev. J. S.

Willis, pastor-morning and evening. Morning, Special sermon; evening, farewell sermon.
St. Mark's church, Second avenue and Tenth street, Rev. J. H. Rylance, D. D .- morning and

St. Thomas' church, Rev. Dr. Morgan, rector-

norming and afternoon. Church of the Messiah, Professor E. J. Young, of Cambridge, Mass. Subject in the morning-'Uni tarian Faith;" in the evening, "Christian Manli-Rev. H. H. Murray, of Boston, will preach to the

Church of the Disciples, Steinway Hail, morning and evening. Free religious services will be held in the Academy of Music, Brooklyn, this evening, under the direction of the Rev. Henry Powers. Rev. R. Coll-

yer, of Chicago, will preach the sermon.

Rev. E. Harwood, Grace chapel, Fourteenth street, opposite the Academy-lecture in the even-ing. Subject—'Christianity Taken at a Disad-

Review of Rev. Henry Ward Beecher's sermons by the Rev. H. R. Nye, in the Church of Our Father, Clermont, near Atlantic avenue, Brooklyn, at half-

Rev. F. C. Ewer, D. D., St. Ignatius church, For-

tieth street and Firth and Sixth avenues, morning Rev. C. W. Morrill, St. Albans church-services

P. M. Bishop Potters attends at four P. M. Rev. Charles F. Lee, Fifth Universalist church, Chickering Hall, 11 East Fourteenth street-morning sermon, "Christ the Only Foundation,"

At the free Church of St. Mary the Virgin, West Forty-fifth street, near Broadway, to-day's services will be (full choral) at seven A. M., blessed sacra-ment; at half-past ten A. M., litany and sermon; at four P. M., even song, and at half-past seven P. M., compline and sermon. The officiating clergy at St. Mary's are the Rev. Fathers Brown and Noves The seats are free and strangers and residents are

Rev. Henry Powers, morning, half-past ten: Rev. Rollin S. Stone, evening, half-past seven, Brevoort Hall, Fity-fourth street, between Third and Lexing-

American Bible Society. The stated meeting of the Board of Managers was heid at the Bible House on the 4th inst., William II. Allen, L.L.D., President, in the chair,

Five new auxiliaries were recognized, one in each of the States of Alabama, Georgia, Michigan, Mis-

Communications were received from Mr. J. H. Maneche, Puerto Plata, in regard to opportunities for Bible work in St. Domingo; from Rev. S. B. Bergge, London, in regard to plates of the Arabic Bible; from Baron Chabaud de la Tour, President of the Bibie Society of France, returning cordial thanks of that society for aid offered them by this society; from key. T. B. Dardler, Geneva, with fervent thanks for aid afforded the Evangencia Society at Geneva, for isble work; from Rev. C. H. Doering, Bremen, sending accounts of bible work in Germany during the past year; and from Per Palmquist, Esq., Stocknoim, Rev. W. Tracy, Madura, and Rev. N. J. Piumb, Foochow, reporting Bible Work during the past year in Sweden, India and China.

work during the past year in Sweden, India and China. Grants of books were made to sundry charches and Grants of books were made to sundry churches and missions. The number of volumes granted was 16,448, in various languages, and five volumes in raised letters for the bind. Besides these, books to the value of \$2,322 were granted to various auxiliaries, and \$220 in gold to the Missionary society of the Methodist Episcopal Church, for Swedon.

The report was presented of Rev. Mr. Norriey mission to St. Domingo, he having returned and naving accompnished successfully the object had in view.

TO THE EDITOR OF THE HERALD:-The London church papers are having some very sensible words upon this important subject. The Catnolic, as well in the Anglo as Romish Church, he escapes many odious taxes on his religion to which, as a Protestant, he would be continually curring series of missionary and charity sermons, the collections for current expenses, and the everlasting sums to societies whose collections seem looged at his door, are no longer tugging at his

some remote reference to our estimate of the value of the gifts received. The abuse to which the offertory is exposed is manifested when it is remembered that all over the country the mean and the selfish (no inconsiderable number of men) can thus profit by an arrangement which leads them to judge the amount due from them for seevices, which they of all people are most likely to underrate. Thus many obtain the comforts of a seat, the shelter of a noble building, the enjoyment of sacred association, the contagion of united devotion, the taients of organist and choir, the service of gifts, intellectual and spiritual, from Catholic priests, and then, being able to pay either fraudulently estimate their obligation at the price of a bunch of violets or a few pins, or else obtain them for nothing under pretence of being Catholics. It is this that the Church must reform altogether.

What Father Ducey Said About Night Walk-

TO THE EDITOR OF THE RESALD:-In your issue of Saturday, March 30, there appears a letter from a person signing himself "J. R. P., in which he takes umbrage at some remarks that, as he alleges, were made on the previous Sunday by the Rev. Father Ducey, of the Church of the Nativity, and as there are some errors in the state-ment of the above gentleman I have taken the liberty to intrude upon your valuable time and space in order to try and set aright the information and

Let us first look at his statement of the facts of the case. It is substantially as ioliows:—During a service at the above church, and in the course of some remarks on the pernicious effects of flirting some remarks on the pernicious effects of firting and night walking, the reverend gentleman said "toat it wond require an Irish priest, with a shilletan in his hand, to clear the avenues of the semi-religious nocturnal promenaders." That the reverend tather spoke of furting and the general behavior of young ladies and gentlemen we do not attempt to deny. There is noming derogatory to the gentleman's character in so doing; but how any gentleman could, with the least regard for the principles of truin and justice, consume the remarks of Father Ducey, as made on that occasion, into those that your correspondent accredits to him it is impossible to conceive. The name of an Irish priest was in no way connected with such improper duties as clearing the streets of nightwalkers, and no other inferences can be drawn from J. R. P.'s representation of the delivery of the remarks by the reverend gentleman or that he is guilty of malicious misrepresentation. It is true that the Rev. Pather Ducey made use of the phrase "An Irish priest with a similelan in his hands," but it had merely reference to events that were then happening. However, Mr. J. R. P.'s wrath is aroused at the mention of "an Irish priest," &c. in connection with any duties in which the offices of the shillelan are requisite, and after commenting on the expression, he, as it were, strikes an attitude, and in his most mournital and metanonoly manner asks, "And why an Irish priest, pray?" He asks the question and does not answer it; perhaps he could not, for it is hard to determine what he means only to express in an interrogative form his indignation, or whether it is that he seeks information we know bot; but, if it be the latter, then we will try to enand night walking, the reverend gentleman said

pot; but, if it be the latter, then we will try to enlighten nim on that subject.

We sil know that American priests are, as a rule, not over strong, and fail to succeed where much physical force and development are necessary; and still again we know traat the frish priests, in consequence of the climate and substantial lare of their land, do not lack, as a rule, plenty of muscle; and this latter, together with a firm will and a good blackthorn sitek, make them rather imposing and more likely to succeed in whatever they undertake. So far from being ungenerous in his remarks towards Irish priests, he is rather the reverse, for he indirectly acknowledges the weakness of American wards Irish priests, he is rather the reverse, for he indirectly acknowledges the weakness of American and the superiority of Irish priests. Mr. J. R. P. sees in these remarks a fair subject for a lamentation, but lails to point out to his readers wherein consisted its offensiveness to the Irish character, and thus afford others, who are as patriotic as he, characte to lament also. Indeed, to Judge from the character of the orience and his consequent indignation, we may doubt whether he really is an Irishman; for the latter are noted for their intelligence and common sense, while the appearance of his letter would lead us to infer the absence of those qualities.

ter would lead us to inter the assence qualities.
"In conclusion I would advise" your offended correspondent "in future to be more" truthful in his assertions, and to infuse into his letters a little more of common sense.

FAIR PLAY.

The Immortality of the Soul.

TO THE EDITOR OF THE HERALD:-In your late issues I observed articles signed "Cato" and "Rationalist," arguing against the immortality of the soul. Permit me to have a little space in your paper. We feel sorry to see these through your columns, shaking the laith, perhaps, of some of the weaker brethren, and endangering the peace of those souls who have as yet but a little light. But if by this means some stronger disciple than I am, or even some weak vessel like myself, is enabied to utter a few stirring words which will send the Scriptures more dilizently and they find the joy of believing, then, indeed, some good will have been brought out of this.

Numbers of Scriptural texts in the Old Testament point to the fact that immortality was taught to the Jews. Christ, indeed, "brought life and immortality to light" through the Gospel, but He did not pretend to originate the doctrine. He simply, as is said, "brought it to light"-made it more clear;

"I know," says your correspondent, "we all long this longing God's best answer to man that ne shall not die? Look around upon the nations of the earth. The poor savage, whose ears have never heard

this longing Gol's best answer to man that ne shall not die? Look around upon the nations of the earth. The poor savage, whose cars have never heard one word of God's written law, lo! there, too, we behold the same longing and the belief that there is something in him which shall not die. This is his only inspiration, and wao, but "the fool who says there is no God," shall stand forth and declare that his Maker has not implanted this divine message in his breast?

"While I admit," Cato says, "that the soul is not matter or parts, I am also convinced that it cannot strivive a separation of body and spirit; and I am the more convinced of this wine I perceive now a little straining of the silver cord that binds them together will so soon produce oblivion, close of the gateways to the beautiful land of memory and silence even the sweet music of the dreamland." Alas! we know how the flesh and spirit war against each other; how thousands of men whom the world calls same and wise are rushing on like manlacs, without as much as a thought ceyond the hour or are as to whether they have sonis or not, until the hand of the Great Physician is laid upon them, and then how many are healed and brought to a consciousness of life in all its beauty!—and the suffering body paralyzes, often through disease. A mind which the treatment of a skined earthly physician can restore to health—that soul did not die; It lived again even here, and was only for a little while clorgen by the flesh dod has doomed no soul to death. He sends us here free to work out "our own salvation." He wants only willing servants, and He simply tells as that unless we declare ourselves such in this world we cannot enter into His kingdom, but must be shut out forever; and while we live he is ever striving and pleading with us to seek the entrance therein. "The dust shall return to the earth as it was and the spirit to God who gave it." It must go to Him to be judged. All the laws of materialism can be defined and gathered together. We see the body decay and occ

will look with joy unspeakable upon the brink of the unknown land, and long to depart and be with Christ.

These qualities—"consciousness, reason, and the knowledge of good and evi?"—are sometimes apparently dormant through injuries sustained by the body, or stagnant, because never called forth through circumstances of surroundings, education, &c.: but they exist nevertheless, and if the right chord can be touched they will appear.

But spirituality or the mysterious indden life is a pearl of great price; it must be sought after in order to possess it. And, on, let those who possess it greatly repoice and pray for their feliow travellers, who are groping in the dark. Ah, does not every heart, at times, respond to these words—"We touch the hands of those who have walked with the Most High, and they tell us many moving wonders; we look on faces that have shone in rays from the heaven of noble thoughts; we hear solemn and melodious words from men who receive answers from oracles that to us are very mute, but the memory of whose power is still upon us. Hence the work of these glowing mortals lives even for those to whom their faith is dead, while the words that Voltaire wrote on religion are liteless as the infamiles which they so meritorlously sie w?"

Alas for those who would set reason as our highest gnidel—it sinks often abushed in the presence of a little child. "Happiness" is, indeed, the aim of

the greatest earthly joy is but fleeting, and no heart that has lived has known it to be more than such. There is no necessity of asking who is the originator of the doctrine of immorfality. It is founded "on all the instincts of our nature," and as it is believed men in every age have been the same, therefore it is as oid as our race. The history of the Jews—as we before remarked, God's chosen people—abounds with ilmstrations of their belief in this dogma, and out of the heathen world, though surrounded with darkness, we hear from time to time a voice telling us how they were grasping and acknowledging this truth. And now with gladness iet us turn to the New Tessament, where, plainly and unmistakably, "God in Christ, reconciling unto Himself the world," is ever telling and showing us of our individual immortality. Yee, God hath revealed to us enough to bring us to Him and that is all we need. If we believe not now truly "neither will they be convinced though one rose from the dead," Again, "Them that sleep in the dust of the earth shall awake, some to evertasting life and some to shame and everlasting contempt," Daniel XII., 2.

Is There Asything New Under the Su #

Is There Anything New Under the Sun? TO THE EDITOR OF THE HERALD:-

You state that Christianity proves that its Author rose from the dead and ascended into Heaven. Now. Solomon tells us, "there is nothing new under the sun." As the HERALD claims to be an independent paper, fair and square, please give your intelligent religious readers all the light you can on this interesting subject. Your correspondent, who pitches into Paine, may need a little light; for, if I mistake not, it was ne (Paine) who stated, what appears to be the truth, "mat the Christian religion was based upon heatnen mythology," Let us see. "No new thing under the sun," According to Livy was it not proven by the first men in Rome that Romulus went to Heaven and appeared again in a cloud? Does not Plutarch give us a sepulchar story? Did not all the ancient nations tell a virgin story? Was not the notion of a trinty a leading principle in all the schools of ancient philosophy and in the religion of the ancient nations? And are not traces of it to be found in idolatrous worship? Bishop Horsby tells us so, Did not the Egyptians have their trinity—listher, mother and son—Orchus, Osirus and Isis? Was not talso have their heil, neaven and purgatory? (Herodotus). Did they not also have their heil, neaven and purgatory? (Herodotus). Und they not, or were they not the first of mankind to teach the doctrine of the resurrection and immortality of the soul? (Same author), HONESTY. paper, fair and square, please give

Tom Paine, Ben Franklin, George Washingtor-Fabulous Leminiscences.

TO THE EDITOR OF THE HERALD .-I have oeen much interested, as any Christian naturally would be, in the controversy existing in your paper between a "Morris A .-- n," of Fortyfifth street, and a contributor under the initials of "M. W." Any man who at this day attempts to even palliate the character and habits of Tom Paine. author of "Common Sense," "Rights of Man" and "Age of Reason." there is no difficulty in fixing the animus of his efforts. He is-no matter under what guise sailing—a fee to divinely established religion. Tom Paine! Why, sir, I am absolutely surprised at my friend "M. W.," with all hi zeal. He handles the creature's blography as it being defiled with the vermin which pious men assert pervaied his person. The pious traditions of all God-tearing Christians of his protainty and drunkenness ought to be as unsparingly impressed on the minus of our Sabath school scholars—yes, as a Sabbath lesson, lest the fascinating poison of his writings should sap the foundation of evangilization. We know it is difficult at this period of time to give authorities, and, unfortunately, some of the names referred to by M. W., we regret, do not stand before the public more spoiless. But this cannot be nelped. Yet, as Caristians, we must regard their assertions as authentic in the case of such a wretch as Tom Paine. To say that Tom Paine was a fifthy, profane drunkard was never doubted, saving outside of a caurch; out then we want something, the world will say, besides mere assertions—something which which elearly illustrate being deflied with the vermin which pious mer want something, the world will say, besides mere assertions—something which will clearly illustrate the lacts of his bassliness and show how shamely live the state of his bassliness and show how shamely live the state the following:—That Paine had talent well suited to the stirring times of the Revolution, Washington fully admitted when he said, "His Crisis No. 1. published and circulated just before the battles of Trenton and Princeton (the darkest period of our national straggle), that it was equal to a reinforcement of one thousand men." Under this grateful impression would it be thought strange Washington should attempt to cherish and feel a confidence in a man apparently so well suited as an adviser? On one occasion he felt a desire for his services, and, privately tracing him to an upper room in Fraucis! Hotel—the building now on the corner of Fearl and Broad streets, and, coming into the room noiselessiy and suddenly, how would any Christian Baturally suppose a reputed state. corner of Pearl and Broad streets, and, coming into the room noiselessiy and suddenly, how would any Christian naturally suppose a reputed statesman would be found engaged? Of course, with table bespread with papers, and perhaps adorned with the Bible. Alas! not so. There was the table, indeed, but supporting a brandy bottle and two glasses, and in its centre an old felt hat. Beside the table, deeply and silently absorbed in thought, looking intently at the hat, on which was chaised a ring, sat Dr. Franklin and Tom Pame! Without disturbing their meditations, peering over healt shoulders, he also nixed his attention on the hat, learned of disturbing some projound electrical experiment; but oh, disgusting on the crown of the hat two bedougs, a fea and a something nameless, on whose speed and activity these two philosophers—these two skeptics of revelation—were betting! Abasned!! I think! hear you say. Not a bit of it. Elevating their eyes and beholding the "Father of His Country" standing over them, from Paine absolutely smiled, are we chair to the table and invited the President to "just watch their eccentric movements," With a shadder and a blank look of absolute horror and disgust ne

their eccentric movements." With a shudder and a clank look of absolute horror and disgust no silentity beat a rapid retreat.

The above is from the suppressed manuscript of James Cheetham, but preserved by the late Mrs. Kennedy, who died in the almshouse at the advanced age of 165 years.

I admire the zeal of M. W. He is doing a great work. The abominations of from Paine should not be suffered to pass into oblivion, and so lar as I can assist he is sure of my aid. Truly yours,

Missionary Life in New Zealand-Horrible Scopes At and After the Murder of a Clergymau-A Fanatic Sutive in a Christian

Pulpit.
The preliminary trial of Kereopa, a native under charge of having murdered a Christian clergyman, commenced at Napier, New Zealand, on December 41, before Mr. B. Sealey, R. M., and Mr. J. A. Campbell, R. M. The trial was continued on the 12th, when the prisoner was fully committed to take his trial at the Supreme Court, on December 21, on the charge of murdering the Rev. Mr. Volkner. We give below the leading points of evidence:-

Penetito deposed—I saw the prisoner in 1865 at Te Texa; he urged the people of that piace to become naunaus; it was in the spring of 1865; he went from Te Texa to Whakatane; he asked the natives of that place to give up the Roman Catholic priests that he might kill them; they did not agree to it; Kereopa then went to Opotaki; he asked the chiefs there to let him have Mr. Volkner that he might kill them; they did not agree to ter the start of the saked the chiefs there to let him have Mr. Volkner that he might kill him. that he might kill them; they did not agree to it; Kereopa then went to Opotki; be asked the chiefs there to let him have Mr. Volkner that he might kill him; I mysed heard him do so; Mokomoko, one of the chiefs, agreed to do it; Mokomoko was ming by the Europeans at the Wairoa; the day after I neard Kereopa make the demand I started for a place called Te Pino; I returned the same day; when I got back I saw the people assembling in a church; then I saw kereopa with Mr. Volkner's head; he was standing in the pulpit; it was wrapped in calleo; then I saw him gouge out Mr. Volkner's eyes; the right eye was in his right hana and the left eye into his mouth and swallow him put the right eye into his mouth and swallow it; I then saw him put the left eye into his mouth; it stuck in his throat; he drank something that I though was water that I saw the blood running down his coin; after I saw Kereopa with the head I saw the body lying outside the church; my brother wrapped it up in a blacket. Phana Tiwhai deposed—I live at Opotki; I saw min and Pecara at Opotki; the prisoner had a basket with him with a European's head in it; the first words I heard him say were, "Friends, this is a word from my god to you; if any minister or other European comes to this place, do not protect him; he must die I die! die!" Patara sana next, "i am come to bring the new god to you; this is the true god; if a minister or a European come within these boundaries he shah not be spared;" I knew Mr. Volkner; he arrived about five days after Kereopa and Patara had come to Opotki; he came by vessel; the vessel came up the river and lay close against the back; as soon as the vessel came alongside, the Taranaki natives tied up the Europeans, including Mr. Volkner and Mr. Grace, an ted them away to the jail; I saw the hear; next in the evening I returned; I was told that Mr. Volkner was killed, and was shown where his body was; the body and on black trousers, boots and white snirt; there was no nead on it! I asked Kereopa to let me have the body to

would be destroyed and their houses burned;" the same day Kereopa said, "Go and feten Mr. Volkner;" the soldiers then went out, and I followed them; I atterwards saw the soldiers who had Mr. Volkner In their charge; I stooped outside the church; I saw the soldiers hand Mr. Volkner's head into the church; his head was wrapped in calico; I saw the blood cozing out of the caheo; at this time Kereopa was in the church; Kereopa carried the heno about, telling them not to be frightened to eat it; he said that the whole of the tribe who refused to eat part of the nead would be destroyed; I mean by soldiers, the men that accompanied Kereopa and Parara.

Renata deposed—Two Jews, besides Mr. Volkner and Mr. Grace, arrived in the same vessel; after the vessel arrived he went foliand and saw Kereopa there; he was telling the people that he had received a message from his god that he was to kill Mr. Volkner; I went back to Opotiki; after I arrived I saw Mr. Volkner led from a whate to the church; Kereopa was alongside of Mr. Volkner; I did not go into the church; the next thing I saw was Mr. Volkner being led from the church to a tree; Kereopa was a few yards behind Mr. Volkner.

Kereopa's trial before the Supreme Court was concluded next might. At a quarter-past seven His Honor began to sum un. He said there was no doubt about the corpus detter, or the fact of the murder. The only question was whether Kereopa was responsible for it, and Capitain Levy's evicence alone seemed sufficient to bring the guilt home to the prisoner. The jury retired at hall-past eight P. M., and after ten minutes' consultation returned with a verdict of guilty of murder. His Honor passed sentence of death with the usual comments. Kereopa, on the evening he received his sentence of death, appeared periectly stoical, out sleep thitde during the night. A day or two later, when onered his oreakfast, he refused to take it, saying, "Of what use is it to eat, when I am to be hung?" A subsequent telegram states:—Kereopa was executed to-day, and died witho struggle. He made no public statement, only say-ing, "Make haste, and have it over quick."

THIRTY-FOURTH STREET SYNAGOGUE.

The Resurrection of Nature-Modern Miraele Workers-Steam, Electricity and the Press

Sermon by Dr. Vidaver.

The Jewish ecclesiastical year commences this month—Nisan—and is the beginning of the festivals of Israel. Two weeks from Tuesday next the Pa over will be celebrated in all the synagogues, and their paschai cakes and other things necessary for

a proper commemoration of such an important event. Large congregations assembled in all the synagogues yesterday, and in Thirty-fourth street synagogue there was especially a large and tashionable congregation, to whom Dr. Vidaver preached from Exodus XII., 2:—"This month shall be unto you the beginning of months; it shall be the first month of the year unto you." The Doctor, in prefacing his remarks, said that in the Mosaic polity the year was divided into two distinct parts comprising six months each, during the first of which

THE PASSAR AND SHEBNOTH FESTIVALS. and with the beginning of the second part of the year commenced the festivals of the Lord. The first day of the month Fishri (September) was distinguished by the blowing of trumpets and was the beginning of the civil new year. But, according to Josephus, Moses appointed the month Nisan (April) as the beginning of the ecclesiastical year, because that in that month he brought Israel out of Egypt. This month was to be the most conspicuous and important month in the year to Israel throughout all generations, because it commemorated their deliverance and redemption from Egyptian bondage. The Talmud has a legend concerning the expuision of Adam and Eve from Eden, that, when they felt the changes from burning heat to chilling winds and Irosts their hearts trembled, they were filled with horror and sank into despair, and longed for death rather than life under such conditions. But the legend says that a scraph was sent down from heaven to cheer their hearts and to encourage them, and that it took a snowflake and breathed upon it and bade it bud and bloom in their presence, and then taught them that they must never despair, that the dark clouds of winter which hang over our heads will disappear and smiling spring will distuined he into everything. This legend the Doctor applied to the conditions of the Hearews in Egypt, who had lost all nope in the coming of better days. And who can wonder at it, after the long and dreary winter night which preceded the springtime with them? They naturally turned a deaf car to Moses and Aaron even after Moses had performed miracles in their right winter the long the color and the care of the present and hed called down the color and the care of the present and hed called down the called the present and the called down the called the called the called the present and the called the present and the called down the called the present and the called the pres Taimud has a legend concerning the expuision of which preceded a deaf ear to most actually turned a deaf ear to most even after Moses had periormed imracles in their eyen after Moses had periormed imracles in their sight and had called down the plagues of God upon Pharaoh. They behe d the studopriness of that monarch and neard his abuse of the prophets of the Lord, and his query,

"WHO IS THE LORD,

"WHO IS THE LORD,

achieved they could have a hardened were

Lord, and his query,
that I should serve or obey him?" and they could
not hope for a better day. And so hardened were
tuey by their heavy bondage that even after the
minth plague they threatened to kill Moses; but
their hearts began to soften as the Lord announced
one plague more, after which Pharaoh would let
them go; and as if they were already established in
their own commonwealth, he gave them a commandment that they should make this the first
month of the year in their ecclesiastical calendar.
It was a day and a month the very counterpart of
the New Year which they had had to keep in Egypt.
And now were they to inaugurate that New Year's
Day? By staying a lamb—an Expptian dety—
openiy and in the sight of all, and cating it hurriedly, that the Egyptians might realize their readiness to escape from slavery. This sudden change
of disposition might stamp them as downright
rebels. but it was not the sourt of repedien that

Day Day and the eight of the state of the st

STEAM, ELECTRICITY AND THE PRINTING PRESS, are among us performing miracies and proclaiming the time of society's redemption. Let the nations arise, therefore, open their eyes and realize israel, which dwelt so long in the wilderness and in the hidden recesses of the chils, has come forth singing the songs of peace and love. It is time that the Gentiles should respond to Israel as the royal poet in the Canticles did, "Show me thy countenance; let me hear thy voice," and seeing and bearing the Jew, and understanding the glorious doctrines and faths, they will all, as one man, exclaim again with the poet, "O Israel, thy voice is sweet and the countenance is comety." And humanity shall join in the chorus to the Eternal, who is one and lits name one.

FINANCIAL AND COMMERCIAL.

Continued Stringency in the Money Market.

The Clearing House Institutes an Inquiry.

The "Locking-Up" Conspiracy Traced to Its Authors.

The "Bears" Defiantly "Squeeze" the Money Market.

One Hundred and Forty-five Per Cent Per Annum Interest Paid for Loans on Stocks.

Stocks Give Way and Close at a Decline.

Unfavorable Statement.

GOLD AND GOVERNMENTS FIRM.

The Week's Imports of Foreign Goods Nearly Thirteen Millions.

On 'Change to-day wheat was firm, but less ac tive. The cotton market was quiet and steady.

THE COTTON MOVEMENT.

The receipts of cotton at all the ports for the past week were 36,062 bales, against 40,649 bales the previous week. The total receipts since September I, 1871, are 2,464,228 bales, against 3,383,081 bales for the corresponding period of the previous year, showing a decrease in the present crop of 919,853 The exports from all the ports for the week were 57,665 bales, against 90,461 bales for the same week last year. The total exports for the expired portion of the cotton year are 1,617,342 bales, against 2,370,350 bates for the same time last year. The stock at all the ports is 371,429 baies, against 555,208 for the same date in 1871.

MONEY 1-16 A 3 PER CENT A DAY. The money market was excessively stringent, and the scarcity was greater than experienced on any previous day during the present crists. The general expectation was that, as usual on Saturday, there would be a relaxation at the close; but even with this belief so current the rate started off at 1/4 per cent, which in some instances was paid in addition to 7 per cent. Early in the alternoon the idea above referred to had the effect of creating some relaxation, and some loans were made at 1-16, but as three o'clock approached the inquiry quickened again and the money market was maintained until being so great that as high as 34 in addition to 7 per cent was paid by the frightened borrowers. Indeed, it is said that as high as 1/2 per cent was paid in the excitement between half-past three and four

The indignation of the other banks at the part played by the Tenth National Bank locking up of money led to a meet ing of the Clearing House to-day, at which Mr. Tappan, the President of the Gallatin Bank, was appointed a committee of one to investigate the affair in connection with an official inquiry on the part of Mr. Meigs, the Nauonal Bank Examiner of tins district. These gentlemen proceeded to the Tenth National Bank and found that the creditor balance of nearly \$5,000,000 yesterday was due to the withdrawal of about four and a quarter millions in legal tenders and the calling in of loans to the extent of over haif a million. The money withdrawn was on checks presented by a prominent "bear" speculator in Wall street. The President of the bank asserted his entire innocence of

chants presenting applications of a more legitimate character. Under cover of the excitement about the locking up in the Tenth National Bank the other banks are endeavoring to disguise their own indirect connection with the speculative mania in the stock market. The morality of the business is not the least enanged because the Tenth National Bank happens to help one set of stock gamblers and the other banks another. The total averages for the week compare with those of last week as follows :-

 March 30.
 April 6.

 Loans.
 \$276,767,400
 \$278,483,400

 Specie.
 21,384,700
 19,704,100

 Circulation.
 28,919,400
 28,014,700

 Deposits.
 203,058,800
 201,005,500

 Legal tenders.
 41,649,700
 38,699,200

 —The changes in each item being as follows:

chants', 120; Mechanics', 136; America, 150; Phentx, 1011; North River, 90; Tradesmen's, 148; Fulton, Gallatin National, 116; Merchants' Exchange, 95; Leather Manufacturers', 185; Seventh Ward; 101 4; Mechanics' Banking Association, 110; Mercantile, 127; American Exchange, 116; Hanover, 102;; Irving, 127; Metropolitan, 137; Market, 125; Nassau, 106; Saoe and Leather, 150; Corn Exchange, 126;

Continental, 9414; St. Nicholas, 112; Marine, 165; Commonwealth, 82; Importers and Traders', Central National, 102; Fourth National, 114; Ninth National, 109; Gold Exchauge, 103; Bankers and Brokers' Association, 90; Union, 137; German-Amerlean. 104.

GOVERNMENTS STEADY. The government list was steady and for the later issues a crife firmer. The following were the closing prices:—United States currency sixes, 115% a 115%; do. sixes, 1881, registered, 114% a 115; do. do. coupon, 115% a 115%; do., five-twenties, registered, May and November, 109% a 103%; do. do., 1862, coupon, do., 112% a 112%; do. do., 1864, do. do., 112% a 112%; do. do., 112% a 113%; do. do., 1807, registered, January and July, 112% a 113; do. do., 1865, coupon, do., 111% a 111%; do. do., 1867, do., do., 112% a 113; do. do., 1868, do., do., 113 a 113%; do. fives of 1881, funded, registered, 110 a 110%; do. do., do., coupon, 110 a 110%; do. ten-forties, registered, 107% a 108; do. do., coupon, 108% a 108%.

STOCKS WEAK AND LOWER. The stock market was strong at the opening of business and was at first inclined to move in the upward direction, a little progress that way being made during the first board, when Pacific Mail led off with an advance to 64% on the announcement from Albany that the lower House had ordered to a third reading the bill authorizing a reduction of the capital stock to half its present amount. Erio meantime had tallen off to 62 in sympathy with the London quotation. With the stringency in money and he bad bank statement the market eventually gave way, going down in two distinct movements, the first being slow and gradual and the second very sudden. The decline for the day ranged from one to two per cent. Reading alone stood firm. "C., C. and I. C." advanced to 33%, and fell to 31 %. Boston, Hartford and Erie advanced to 10%, and fell to 9%. Atlantic Mail was marked up from 30 to 32%. Brunswick Land sold at 9%. The Southern State bonds were quiet and firm at a

fractional improvement. The following table shows the impact and lowest prices of the principal stocks during the day:-

	Highes:	Lowest.
New York Central	900.16	98
New York Central scrip		9134
Erie		62
Reading		1101
Lake Shore	97	9534
	THE RESERVE OF THE PARTY OF THE	7836
Waoash	Secretary March 1	8234
Northwestern	MARK STATE	
Northwestern preferred	95.%	9536
Rock Island	116%	115%
St. Paul	68%	61%
St. Paul preferred	81 4	80%
Ohio and Mississippl		47%
Union Pacific		37 14
Hannibai and St. Joseph		4136
Western Union Telegrapu		73
Pacific Man		63
		00
THE IMPORTS OF	THE WEEK.	
The imports, other than d		

at the port of New York for the week ending April 6, 1872, were \$7,215,951.

The imports of foreign dry goods at New York during the past week and since the beginning of the year compare as follows:-

For the week: 1870, 1871, 1872, Entered at port...\$2,996,115 \$4,274,151 \$5,420,901 Thrown on market. 2,548,352 3,915,795 4,833,080 Since January 1. 31,409,263 41,119,919 48,444,913 Thrown on market. 31,448,133 41,219,550 48,393,135 The total imports for the week were \$12,745,852, the most since the week ending March 2, when to were \$14,600,713.

SALES AT THE NEW YORK STOCK EXCHANGE. Saturday, April 6-10:15 A. M.

\$1500 US 5-20's, c, '67... 112', \$500 US 5's, 10-40, c..., 108', 1000' do..., 113' 4000 do..., c 108's, 10-40 c..sm 107', 500 US 5's, 10-40 c..sm 107', 1000' US 5's, 10-40 c... 108', 1000' US 5's, 10-40 c... 100' 400 shs West Un Tel. c 74% 500 shs H & SLJ. RR. 400 do ... 74% 600 Chie & N W RR. 400 do ... 501 25 1000 do ... 500 shs H & SLJ. RR. 400 do ... 500 do ... 55 26 300 do ... 52 200 do ... 55 26 300 do ... 8200 do 10 to 10:30 A. M. 40 500 do ... 389 500 do ... 389 500 do ... 3895 500 T, W& SIPRR 421 600 T, W& W.R. First Board-10:30 A. M.

First Board—10:30 A. M.

\$5000 Tenn 6's, new .c 6745 61 sha Eric RR pf .80
17000 doc 654 1000 neading RR .117
1000 8C 9's, n.JagJy.o5 855 1000 neading RR .117
1000 N Y78, bl. reg .172, 300 do .s 248 8 R. bc .35
1000 B'klyn 6's, wl. .25/3 500 do .25 8
1000 N Y Cen 7's, 76, bl. 25/3 1800 do .25
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1000 do .10 1800 do .25
1000 do . the bank asserted its entire innocence of completely in the conspiracy, and furthermore promised, in company with several of the directors, that they would not allow a repetition of the directors, that they would not allow a repetition of the matter complained of, earnestly asking that the Clearing House would overlook the present case, especially as a rejection of the checks of the bank might lead to a run upon it, with probably very serious consequences. The President and directors referred to expressed their determination to resign immediately should their good intentions be overruled in the future by the majority of the Board. The case, as investigated by Mr. Tappan, will be submitted to the clearing House on Monday.

The bank statement proved to be very unfavorable and suggests a muca worse condition than is presented, for, with even the haif of a distribution of the loss of resources over six days, the surplus reserve is reduced amost to a million dollars. Were the statement made for the day and not given as an average for the week it would probably show that the oanks are actually below the limit of reserve which the law requires them to keep on hand. It is, of course, very proper to throw be this unlawful diminution of the proportion between reserve and liabilities. The banks, in their greed to make money out of the wild speculation in stocks, have loaned every dollar they could spare to wall street, under cover of the excitement about the banks ought not to leave it in the power of a clique to place them in their present position.

\$1000 U S 5-20, r, '65, n.. 111 1/2 \$1000 US 5-20's, c, '68..

CLOSING PRICES-4 O'CLOCK P. M.

Western Union 23% a 23% N'western of 95 a 25% Pacine Mail. 10% a 1835 Roca Island 110% a 110%